

# MASONIC CASKET.

BY EBENEZER CHASE.

"And now abideth FAITH, HOPE, CHARITR, these three; but the greatest of these is CHARITR."

ST. PAUL.

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From the Masonic Register.

CHRISTIAN MASON.

NO. XI.

BY COMPANION SAMUEL WOODWORTH.

On reviewing our speculations thus far, we discover that several important particulars have been overlooked, with which it is necessary for the Christian Mason to be made acquainted. Among these, the *mysterious ladder*, exhibited to the patriarch *Jacob* in a dream, holds a conspicuous place. To the elucidation of this most extraordinary and edifying dream, the present number shall therefore be devoted.

In the 28th chapter of Genesis, it is written, that Jacob saw, in his dream, *a ladder set up on the earth and the top of it reached to Heaven; and behold the angels of God ascending and descending on it; and behold the Lord stood above it;* and then in the verses, which presently follow, it is added, that *Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place, and I knew it not." And he was afraid, and said, "How dreadful is this place! This is none other but the house of God; and this is the gate of Heaven."*

By this instructive dream, the enlightened Christian Mason is taught that the heavenly truths derived from the WORD OF GOD, form the steps of a *spiritual ladder*, by which we can *ascend from earth to Heaven*, and by which God and his holy angels can *descend to us*.

For who cannot see, that as often as we think of God and his angels, *from a pure affection*, we are present with them, and they with us? The human mind is nothing else but its *supreme affection and thought*; and, therefore, wheresoever our supreme affection and thought is, there our *mind* is; and consequently, there we are ourselves; since our *real place* will always be determined by that of our *minds*, and not by that of our *bodies*. If, then, a man's *mind* be in Heaven, *he is there himself*, although his body be still sojourning here on earth. Here, therefore, we can see at once, how our minds, or spirits, can *ascend and descend*, independent of our bodies. Whenever we think of God, and his kingdom, *from a pure affection*, we then *ascend on the mysterious ladder*; and whenever we think of other things with more affection than we think of them, we then *descend from God and his kingdom*.

What, then, is this *spiritual ladder*, by which the human mind can thus *ascend to God*, or, as is too often the case, *descend to earth*? What else can it be but that which is instrumental in raising the mind up towards God, and in bringing down God into the mind? And what else can this be but the heavenly truths derived from the word of God? For have we not already seen, that the mind or spirit of man *ascends as it moves towards God and his kingdom, with its supreme thought and affection?*

But how can it either think rightly of God and his kingdom, or be rightly affected towards them, but from and by his eternal word? If God had never revealed to man his holy word, man would have been utterly incapable of exercising either his thought or his affection aright upon God, consequently of ascending towards God. Every time, therefore, that he so exercises his thought and affection, and ascends, he has a full proof and demonstration, that his mind or spirit is indebted to the instrumentality of the eternal word of the Most High.

The word of God, then, is the spiritual ladder of the soul; the same ladder which the patriarch Jacob saw in his dream, *set on the earth, and its top reaching unto Heaven, and the Lord standing above it.* This is an exact and true description of God's holy word, which as to its letter, or literal sense, is amongst men here below *on earth*, but as to its spirit, is *in Heaven*, and with the Lord, as it is written by the Evangelist, "The word was with God, and the word was God, and the word was made flesh, and dwelt amongst us."

Jacob's ladder, as presented in his extraordinary dream, was composed of many steps, corresponding to the several steps or degrees of heavenly truth or knowledge, contained in the word of God, and derived from it, whereby the human mind or spirit may ascend up to God, and God may descend down to us. But to discern clearly and distinctly all the several steps or degrees of that holy wisdom by which man, as the psalmist expresses it, climbs up into Heaven, and by which Heaven and its King (as he expresses it in another place) bow themselves and come down to man, is a perfection of mind, and of life, to which few perhaps have attained. There are three general

steps, however, with which every enlightened mason is familiar.

The first general step in the spiritual ladder, is the mere science of holy things, which is attained by reading the sacred scriptures. The second general step, is the rightly understanding of holy things, which is attained by meditating upon, and digesting what we read in the intellectual mind. The third general step, is the love of holy things, which is attained by reducing our knowledge to practise, and suffering it to influence the life and conversation, until we love God and his kingdom above all things, and our neighbor as ourselves, for then the kingdom of Heaven is within us.

The first step of the mysterious ladder, or the mere science of holy things, is the first external notice of heavenly truth derived from reading the word of God, which enters no further than the memory, and is there stored up for future use, but as yet does not influence either the understanding, or the will. And in this case, it is totally useless, because truth, or knowledge, which enters no further than the memory, does not enter into the man, and of consequence cannot help him to ascend to his Maker. Take heed, therefore, how you rest in this first step of the heavenly ladder, as too many, alas! are content to do; for, in such case, you must needs remain in that lowest step, and can never get up higher towards the heavenly kingdom. Be not satisfied with small attainments in spiritual things, but press forward towards the MARK.

The second step of Jacob's ladder, or the understanding of holy things, implies that we consider well, so as to apprehend the truths of God's holy word, with the intellectual mind, by which means we shall begin to be affected by

them as things of the first importance for us to become acquainted with. In this case, the heavenly truths are *raised out of the memory* into a *higher*, or more inward principle or faculty of the mind, and thus they take a faster hold of us, and *exalt* us also to a *higher state* of thought and reflection respecting the great things of God, and of his kingdom. But let the *candidate* again take heed, lest he should stop, like too many others, at this *second step* in the heavenly ladder; because the highest and clearest *understanding* of holy things cannot profit him, only so far as it is a means of *conducting him to heavenly love and life*, which is the *third, and highest step*. Pause not till you attain it; for a *crown of life* awaits you.

The *third and highest step of the heavenly ladder*, or the *love of holy things*, implies, that we begin to form our life or love according to the understanding which we have acquired from the word of God; especially by noting, and renouncing all those corrupt affections and tempers, in ourselves, which are contrary to the love of God and our neighbour, such as self-love, the love of the world, and the lusts of the flesh. It implies, in short, that we enter upon the great work of repentance, separation, purification, and regeneration of life; in which case, our *knowledge* of heavenly things is *exalted* into a still *higher* or *more interior principle of our life*, nearer to God; and we ourselves are of course *exalted* with it, to a closer communion with Heaven and our Creator.

But take heed, (ye who expect a reward for a stone you never fashioned) lest you should fancy that you can attain to this *highest step* in the mysterious ladder, without ascending by the *lower steps* of the science and intelligence of the

word of God. For as Jesus Christ speaks of those who would *climb up some other way* into the sheep-fold, rather than *enter in by the door*, (which is a thing impossible) so it is alike impossible for you, to *climb up* to the top of the heavenly ladder, without the aid of the *inferior steps*. With the same earnestness let me give you a further caution; never to rest on the spiritual ladder, until you attain unto the *third and highest step*, lest you should finally be found among those unhappy ones, who are satisfied with *knowing* their Lord's will, without *loving* and *doing* it; of whom it is written, "*he shall be beaten with many stripes.*"

#### CHARGE TO A NEWLY MADE MASON.

1st. *Brother*,—As you are now introduced into the first principles of Masonry, we congratulate you on being accepted into this ancient and honourable order, ancient, as having subsisted from time immemorial, and honourable, as tending to render all men so, who will be conformable to its precepts.

2d. No institution was ever raised on a better principle, or more solid foundation, nor were ever more excellent rules or useful maxims laid down, than are inculcated in the several masonic lectures.

3d. There are three great duties, which, as a Mason, you are bound to inculcate; to God, your neighbour, and yourself.

To God, in never mentioning his name, but with that reverential awe, which is due from a creature to his creator, to implore his aid in all your laudable undertakings, and to esteem him as the chief good.

To your neighbour, in doing unto him as you would wish he would

do unto you. And to yourself, in avoiding all intemperance, which may impair your faculties and debase the dignity of your profession.

4th. In the state you are to be a peacible and quiet subject, you are never to countenance disloyalty and rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

5th. Although your name may now be enrolled with others as a member of this ancient and honourable institution, yet you are but a candidate for higher preferment. Let prudence therefore distinguish your title to the honours we have now conferred, and a regular deportment display the influence and utility of our rules.

6th. This institution comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow. If you strictly observe its rules, they will be to you a sure foundation of tranquillity amidst the various disappointments in life, a friend that will not deceive, a blessing that will remain with all time, circumstance, and place, and to which you may have recourse when all earthly comforts may sink into disregard; when old age, sickness, and imbecility shall have benumbed your corporeal frame, and rendered the union of soul and body almost intolerable, it will then yield a fund of comfort, and consolation.

7th. As you are a professor of that religion, which inculcates universal benevolence and unbounded charity, you must therefore be fond of the order, and zealous for the institution of Masonry, which in the strongest manner inculcates the same charity and benevolence,

and like that religion, forcibly recommends the practice of every moral and social virtue, which introduces peace and good will among mankind; so that whoever is warmed with the spirit of christianity must esteem, must love Free Masonry.

There virtue, the grand object we have in view, luminous as the meridian sun, shines resplendent on the mind, enlivens the heart, and warms with sympathy and affection.

8th. Although there has been, from time immemorial, men of piety and virtuous principles earnestly contending and labouring for the support of this institution unimpaired, yet some have crept in unawares, who are men of unsound principles, they meet with us a while, but through slothfulness and inattention, never apply themselves to the attainments of knowledge in the craft.—These, to use the words of St. Jude, we may consider as spots in our feasts of charity. They are as clouds without water, carried about of winds,—as trees without fruit,—yea, as raging waves of the sea, foaming out their own shame,—even as wandering stars, to whom is reserved the blackness of darkness forever. Such characters must, of course, consider their own admission to be a violation of our rules.

It is therefore strongly enjoined on you, that if, in the circle of your acquaintance, you find a person desirous of becoming a mason, that you do not recommend him, unless you are convinced that he will conform to our rules, that the honour, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

9th. I now commend you unto him, who is able to keep you from falling, and present you spotless

before the presence of his glory, fitted and prepared for that spiritual building, a candidate for that celestial Lodge, where GOD, THE GRAND MASTER OF US ALL, PRESIDES.

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*General Regulations of the Grand Royal Arch Chapter of the state of New-Hampshire:*

*Article I.*

This Grand Royal Arch Chapter shall consist of the following Officers and Members, to wit:

Grand High Priest—Deputy Grand High Priest—Grand King—Grand Scribe—Grand Treasurer—Grand Secretary—Grand Chaplain—Grand Marshal—Grand Stewards—Grand Tyler—together with Past Grand High Priests, Past Deputy Grand High Priests, Kings and Scribes, and of the High Priests, Kings, and Scribes, for the time being, of the several Chapters under the jurisdiction of this Grand Chapter.

*Article II.*

The Grand Royal Arch Chapter shall meet annually on the second Wednesday of July, which Meeting shall be holden at the places where Chapters are now holden, by rotation, commencing with Trinity Chapter, and following the dates of their respective charters.

*Article III.*

The Grand Officers shall be chosen annually, by ballot, and if present, shall be duly installed on the day of their election.

*Article IV.*

All Grand Officers, at the time of their installation, shall make

the following declaration: "I, do solemnly promise, upon the honour of a Royal Arch Mason, that, to the utmost of my knowledge and ability, I will strictly comply with all the Laws and Regulations of the Grand Royal Arch Chapter of New-Hampshire, the Constitution and Laws of the General Grand Royal Arch Chapter of the United States, and all other ancient masonic usages."

*Article V.*

In case of the absence of the Grand High Priest, Deputy Grand High Priest, Grand King, and Grand Scribe, it shall be the duty of the oldest Past Grand Officer to preside; and in case of the absence of all the Past Grand Officers, the highest Officer of one of the subordinate Chapters present, preference being given to the oldest Chapter, shall preside.

*Article VI.*

The Grand High Priest, Deputy Grand High Priest, King, or Scribe, of this Grand Royal Arch Chapter, for the time being, shall not be High Priest, King, or Scribe of any subordinate Chapter.

*Article VII.*

No person shall be eligible to the office of Grand High Priest for more than three years successively.

*Article VIII.*

Every petition for a warrant to open a Chapter of Royal Arch Masons, within the jurisdiction of this Grand Chapter, shall be signed by at least nine regular Royal Arch Masons, which petition shall be accompanied with a certificate from the Chapter nearest the place

where the new Chapter is intended to be opened, vouching for the moral character and masonic abilities of the petitioners, and recommending to the Grand Chapter to grant them a warrant; and if it shall meet the approbation of this Grand Chapter, the Grand High Priest shall grant his dispensation for the same, to be in force not exceeding twelve months; and during that time the members of said Chapter shall be examined with regard to their ability to perform the requisite duties, by a committee, to be appointed by the Grand High Priest;—said committee to report to the Grand High Priest, and if their report meet his approbation, he shall, within the year aforesaid, appoint a time for the consecration of said Chapter, and installation of the officers, and direct the Grand Secretary to make out a Charter to bear even date with the dispensation.

The fees for the Charter shall be paid upon receiving the dispensation; and all the expenses of the Grand Chapter, for the installation of a new Chapter, shall be paid by the Chapter installed.

#### *Article IX.*

No warrant shall be granted by this Grand Chapter for holding a Mark Master's, Past Master's, or Most Excellent Master's Lodge, independently of a Royal Arch Chapter.

#### *Article X.*

The fees for a warrant for holding a Chapter of Royal Arch Masons, and opening Lodges of Mark Masters, Past Masters, and Most Excellent Masters, shall be *one hundred and ten dollars*; *one hundred dollars* for the use of this Chapter, and *ten dollars* to the Sec-

retary, to defray the expense of executing the same.

#### *Article XI.*

The several Chapters, under the jurisdiction of this Grand Chapter, shall pay for support thereof, into the hands of the Grand Treasurer, annually, the sum of *ten dollars*, and also *two dollars* for every candidate, who shall be exalted in such Chapter, except for such candidate, whose fees shall have been remitted by such Chapter.

#### *Article XII.*

Every Chapter of Royal Arch Masons under this jurisdiction, shall be represented by their High Priest, King, and Scribe, in person, or by their respective proxies, at every meeting of the Grand Chapter, and make a duplicate return of the names of their officers and members, and of the candidates by them exalted, (one of which returns shall be lodged with the Grand Secretary, and the other with the Grand Treasurer) and pay their dues to the Grand Treasurer.

#### *Article XIII.*

No candidate shall receive the several degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, in any Chapter under this jurisdiction, for a less sum than *twenty dollars*.

#### *Article XIV.*

The application of any and every candidate for exaltation in any Chapter under this jurisdiction, shall be made in writing, and signed by the applicant; and said application shall lay over one meeting of said Chapter, for the consideration of the members thereof.

*Article XV.*

No candidate, residing in any town where a Chapter is holden under this jurisdiction, or within fifteen miles of the place of holding any such Chapter, shall be exalted in any other Chapter within this jurisdiction, without a recommendation from nine members of the Chapter, nearest the place where said candidate does reside, of whom the High Priest, King, and Scribe shall be three.

*Article XVI.*

No candidate, whose application may be rejected in any Chapter under this jurisdiction, shall be exalted in any Chapter, other than that to which he first applied, without a recommendation from nine members of said Chapter, of whom the High Priest, King, and Scribe shall be three; and it shall be the duty of every Chapter under this jurisdiction, to communicate all rejections of candidates to the several Chapters under this jurisdiction, as well as to this Grand Chapter.

*Article XVII.*

No person shall be admitted a member of any Chapter under this jurisdiction, unless he shall have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master Mason, Past Master, Most Excellent Master, and Royal Arch Mason.

*Article XVIII.*

No Royal Arch Mason shall be a member of two separate and distinct Chapters under this jurisdiction, at one and the same time.

*Article XIX.*

No Chapter, or Assembly of Royal Arch Masons, that may hereafter be formed, within the jurisdiction of this Grand Chapter, shall be deemed legal, without the sanction of a warrant from this Grand Chapter. Masonic communication, either public or private, is hereby strictly forbidden between any Chapter or Lodge under this jurisdiction, or between any member of said Chapter or Lodge, and any such Chapter or Lodge that may be so illegally opened, or either of their members, or any person exalted or advanced in such illegal Chapter or Lodge.

The punishment for breach of any part of this article, shall be expulsion and exclusion from the benefits of this Grand Chapter, and all Chapters under its jurisdiction.

*Article XX.*

The High Priest, King, and Scribe, of any Chapter under the jurisdiction of this Grand Chapter, when not able to attend the meetings of the Grand Chapter, shall appoint their proxies by a commission under their hands and seals.

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**PARTICULAR REGULATIONS.***Article I.*

At every meeting of this Grand Chapter, previously to the transaction of any business, the Chapter shall be opened in due form.

*Article II.*

The officers of subordinate Chapters, who attend the meetings of the Grand Chapter, must appear clothed in their proper jewels.

*Article III.*

Every officer of a Chapter under this jurisdiction, who, as such, has a right to sit and vote in this Grand Chapter, shall, in case of his absence, at any meeting, have a right to be represented by his proxy duly appointed; provided however, such proxy be not under the degree of Royal Arch Mason. In case of the absence of the High Priest, the King shall wear his jewel, the Scribe shall wear the King's jewel, and the proxy of the High Priest shall wear the Scribe's jewel. And in case of the absence of the King also, the Scribe shall wear his jewel, and the proxy of the King shall wear the Scribe's jewel.

*Article IV.*

Every member of this Grand Chapter, and Representative thereto, must appear properly clothed with the badges of a Royal Arch Mason.

*Article V.*

No companion shall be admitted into this Grand Chapter, but such as are members and voters, excepting petitioners and witnesses, or those called in by motion.

*Article VI.*

Whereas it is essentially important, that the mode of working in the several Chapters under the jurisdiction of this Grand Chapter should be uniformly the same; therefore the better to accomplish this desirable object, it shall be the duty of the Grand High Priest, or Presiding Officer, at each meeting thereof, to give, or cause to be given, the Mark and Royal Arch Lectures, that the officers of the several Chapters may be fully

acquainted therewith, and dispense the knowledge of them in an uniform and regular manner in their several Chapters.

*Article VII.*

The accounts of the Secretary and Treasurer shall be audited at each meeting of the Grand Chapter. And for their services, they shall receive such compensation as this Grand Chapter may deem adequate.

*Article VIII.*

All motions made in the Grand Chapter, the determination of which may require to be recorded, shall be handed in writing to the Secretary, who shall present them to the Presiding Officer.

*Article IX.*

Each Chapter under this jurisdiction shall have a seal, which shall be affixed to all communications made to this Grand Chapter, and to all credentials, which may be given by such Chapter to any member thereof; a description of which seal, and the device engraved thereon, shall be transmitted to, and recorded by the Grand Secretary.

*Article X.*

No vote of the Grand Chapter shall be reconsidered by a less number of voters than were present at passing the same.

*Article XI.*

No alteration shall be made in these Regulations, unless the same be first proposed in writing, and filed with the Grand Secretary at an annual meeting of the Grand Chapter, and copies thereof sent

to each Chapter under this jurisdiction, and approved and ratified at a subsequent annual meeting of this Grand Chapter.

*Royal Arch Chapters in the State of New-Hampshire.*

St. Andrew's, at Hanover, Established Jan. 27, 1807.

Trinity, at Hopkinton, Established Feb. 16, 1807.

Washington, at Portsmouth, Established Nov. 5815.

Cheshire, at Keene, Established May 4, 1816.

Franklin, at Bath, Established July 10, 1820.

Webb, at Claremont, Established, July 11, 1821.

**MASONIC INTELLIGENCE.**

The *Grand Lodge* of the State of Ohio convened at Columbus, on Monday the 10th of January, A. L. 1825, and closed its session on the 18th. At this session there was *Two Hundred Dollars* voted as a contribution towards the erection of a Monument at the Tomb of **WASHINGTON**, at Mount Vernon.

Two Charters and five Dispensations for new Lodges were granted at this convention. Two of the new Lodges were named "La Fayette," one at Cincinnati, and the other at the north part of the state.

At this meeting as usual the annual election for Grand Officers took place, and the following brethren were elected for the ensuing year, viz.

M. W. William W. Irvin, of Lancaster, *Grand Master.*

R. W. Samuel R. Miller, of Cincinnati, *D. G. Master.*

R. W. Samuel Wheeler, of Madison, *G. S. Warden.*

R. W. George R. Fitzgerald, of Chillicothe, *G. J. Warden.*

R. W. Lincoln Goodale, of Columbus, *G. Treasurer.*

R. W. Henry Brown, of Columbus, *G. Secretary.*

R. W. Henry Sage, of Circleville, *G. Marshal.*

R. W. & Rev. Ezra B. Kellogg, of Chillicothe, *G. Chaplain.*

R. W. Henry Bacon, of Dayton, *G. Orator.*

R. W. Stephen Fales, of Delaware, *G. S. Deacon.*

R. W. William B. Thrall, of Circleville, *G. J. D.*

W. Solomon Francisco, of Cincinnati, *G. Tyler.*

W. John T. Jones, of Cincinnati, *G. Lecturer.*

The *Grand Royal Arch Chapter* of Ohio, convened at Columbus, on the 12th of January, A. D. 1825, (being the 2nd day of the 11th month, Shebat, Y. D. 2344.) At this communication a dispensation was granted for a Royal Arch Chapter to be held in Lancaster, Ohio. The following Companions were elected Grand Officers for the ensuing year, viz.

M. E. John Cotton, of Marietta, *Grand High Priest.*

Charles R. Sherman, of Lancaster, *D. G. H. Priest.*

Joshua Downer, of Zanesville, *G. King.*

Samuel Wheeler, of Madison, *G. Scribe.*

Lincoln Goodale, of Columbus, *G. Treasurer.*

Abraham I. M'Dowell, of Columbus, *G. Secretary.*

M. E. & Rev. James M'Aboy, of Marietta, *G. Chaplain.*

John T. Jones, of Cincinnati, *G. Marshal.*

Comp. Simeon De Witt Drown, of Chester, *G. Capt. of the Host.*

Thomas Orr, of Chillicothe, *G. P. Sojourner.*

David Spangler, of Zanesville, *G. R. A. Capt.*

Bela Latham, of Columbus, G.  
M. 3rd Veil.

James Pierce, of Columbus, G.  
M. 2d Veil.

Pardon Sprague, of Delaware,  
G. M. 1st Veil.

Solomon Francisco, of Cincinnati, G. Guard.

The Chapter was closed on the 13th, to meet again on the 11th day of January, A. D. 1826, or the 1st day of the 11th month, Shebath, Y. D. 2345.

At a stated meeting of the American Union Royal Arch Chapter, held on the 28th of November, A. D. 1824, and of discovery (or rebuilding of the second temple at Jerusalem) 2344, at Marietta, O. the following Companions were elected officers for the ensuing year, viz.

M. E. William A. Whittlesey, H. P.

E. James Dunn, King.

E. Robert Crawford, Scribe.

Comp. Weston Thomas, C. Host.

Billy Todd, P. Sojourner.

S. D. W. Drown, R. A. C.

R. Crawford, Secretary.

John Cotton, Treasurer.

Augustus Stone, M. 3d Veil.

Levi Barber, M. 2d Veil.

Anaxamand Warner, M. 1st Veil.

Andrew Cunningham, Steward and Tyler.

Rev. James M'Aboy,

John Cotton,

Weston Thomas,

S. D. W. Drown,

James Dunn,

*Standing Committee.*

Stated Meetings "on the Monday next preceding the Tuesday on or before every full Moon, at two o'clock P. M."

The Grand Royal Arch Chapter of Kentucky held its Annual Con-

vocation at Mason's Hall, in the town of Frankfort, on the 1st Monday in December, 1824, and closed on Friday, after a session of five days. The following are the officers, elected for the ensuing year, viz.

M. E. Thomas M. Clanahan, of Louisville, G. H. P.

James M. Pike, of Lexington, D. G. H. P.

E. Robert Johnston, of Frankfort, G. K.

Thomas H. Bradford, of Georgetown, G. S.

Comp. Philip Swigert, of Frankfort, G. Secretary.

Oliver G. Waggener, of Frankfort, G. Treasurer.

Rev. William Holman, of Frankfort, G. Chaplain.

Henry Wingate, of Frankfort, G. Marshal.

Edward S. Coleman, of Frankfort, G. C. G.

Allen F. Macurdy, of Frankfort, G. S. & Tyler.

At the Grand Annual Communication of the Most Worshipful the Grand Lodge of Kentucky, held at Lexington, on Monday, the 30th day of August, 1824, the following Brethren were duly elected and appointed Grand Officers for the ensuing twelve months, and installed and proclaimed as such, to wit:

M. W. John S. Smith, G. Master.

R. W. Samuel Daveiss, D. G. M.

W. Thomas H. Bradford, S. G. Warden.

W. Dabney Carr Cosby, J. G. Warden.

M. R. James G. Leach, G. Chap.

Daniel Breck, G. Orator.

Daniel Bradford, G. Sec.

Michael Fishel, G. Treas.

Philip Swigert, S. G. D.

Isaac H. Tyler, J. G. D.

James M. Pike, G. Marshal.

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M. R. Thomas Smith, G. Sw'd B.  
Robert Macknitt, G. Pur.  
Francis Walker, G. S. & T.

From the *Charleston, S. C. Courier.*

A Deputation from the Council of Sublime Masons in this city, holding its authority from the Sovereign Grand Consistory for the United States, &c. at New-York, where the illustrious Brother, LAFAYETTE, lately received the highest Degree of Masonry, waited upon him on Tuesday last, when Brother Th. W. BACOT, M. W. Past Gd. M'r Past Pres't Ps. RI. Ss. and Insp. Gl. 33d Deg. acting as Chairman, addressed him as follows :

*"Most Illustrious Brother—We present ourselves to you, as a Deputation from the Council of Sublime Masons of this city, deriving its authority from the Sovereign Grand Consistory of Grand Inspectors General of the 33d Degree, for the United States of America and its Dependencies, holding its sittings in the Grand East of New-York. We have it in charge from the body we represent, to tender to you their heartfelt congratulations, and to offer you a most affectionate welcome: also to assure you that we feel proud to recognize as a brother, one whom the world hails as a patriot and philanthropist. Our body feel peculiarly happy, that when in New-York, you received the Degrees of Sublime Masonry from our parent Grand Consistory. We rejoice in every thing that draws closer the ties which unite us to the companion in arms, and the friend of our Washington, of whom Masonry is justly proud. We have only to express to you our sincerest wishes, that the evening of your life may be as unclouded, as its morn*

and meridian have been splendid and useful.

"Should it comport with your arrangements, it would be peculiarly grateful to us to receive a visit from you, at such time as may best suit your convenience."

To which the most Illustrious Brother made a brief but affectionate reply, expressing a particular gratification at receiving this mark of respect from his brethren, and assured the Deputation of his pleasure in recognizing them as brethren of the Masonic family, but regretted that his numerous engagements would leave him no time to meet them in the Council.

[From the *Courier* of March 17.]

Agreeably to previous arrangements with Gen. Lafayette, deputations from "South Carolina Encampment of Knights Templars," of Charleston, and from "Lafayette Encampment" of Georgetown, waited on him yesterday at 3 o'clock, and were received into the hall, and invited by him to an audience in his private room: where Moses Holbrook, M. D. Grand Commander, and the other Knights, were formally introduced by the Rev. Cheever Felch, of the U. S. Navy.

After the introduction, the following Address was delivered to him by C. C. Sebring, in behalf of the Encampment of this city:—

"We appear before you, General, as a deputation from "South-Carolina Encampment of Knights Templars," to present their respects and congratulations on your arrival in Charleston. We had long indulged the hope of participating, in common with our Brethren in every degree, in the pleasure of uniting with you in a masonic dinner; but we have learnt with regret that your engagements will not permit you to accept the invitation offered by the Grand

**Hodge.** But we could not allow the present occasion to pass without some testimony in accordance with the example of our Brethren and Companions in other cities, how much we respect your virtues, and how grateful we feel for those labours of love which you, together with our great father, your honoured friend, WASHINGTON and his gallant compatriots, have rendered to this country.

It has ever been the custom of the fraternity to cherish feelings of regard for those worthy members of the craft who have distinguished themselves by the practice of our tenets and principles. We shall not, then, venerable Brother, be accused of flattery, when we say that we can trace, in your long and faithful career, a strict adherence to "Brotherly Love, Relief and Truth." Your brotherly love prompted you, even in your youth, to come to the assistance and relief of our fathers, when struggling in the cause of the violated rights of man; and your valor assisted them to achieve those victories that resulted in the formation of our happy constitution, founded upon the immutable principles of Truth.

As the grand characteristics of Templars, a holy order in which we feel proud to hail you a Companion, are "unsullied honour, unwearied zeal in a brother's cause, and universal benevolence"—virtues which you possess in an eminent degree, and have so conspicuously displayed in a long life devoted to the welfare of your fellow men, permit us, as members of the same order, to add our eligible voice to the millions who greet you in your progress in this happy country—a country so much indebted to you for the happiness it enjoys. Accept, then, General and Companion, the best tribute we can offer you, the reverence

and sincere homage of grateful hearts."

To which General Lafayette made the following reply :

"KNIGHTS—I am extremely happy in receiving this testimony of your respect and affection. During my present visit to this country, the attentions of my Masonic Brethren have afforded me the greatest pleasure. I wish them every prosperity. It is with pain that I have to regret that my hurried visit through the southern section of the Union, does not allow me to accept those brotherly and friendly invitations of the fraternity which have been offered me in this city. Nothing since my arrival in this country has afforded me more gratification, than the kind favours I have received from my brethren. I beg you to assure the Masonic Institution to which you belong, that the reasons I have already assigned only prevent me from accepting the invitation which the Grand Lodge of South-Carolina has tendered.

Knights Companions, you will accept my best wishes for your Masonic and individual prosperity and happiness. Should I ever stand in need of defence, I can rely upon your order."

When the General had finished his reply, James Coggleshall briefly addressed him in behalf of the Deputation from the Encampment in Georgetown, expressing their regret that his previous engagements had deprived them of the honour of a visit from him; and informed him, that as a mark of respect and gratitude of its members, they had named it after him, and elected him an honorary member.

To which the General replied ; That they had done him great honour in giving his name to their Encampment, begging them to return to the Encampment, which

they represented, his unfeigned thanks for such a notice, and assuring them that he should ever remember with gratitude the respect they had shown to his endeavours in the cause of this country, by electing him an honorary member of their Institution.

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#### EXTRACTS FROM ANCIENT RECORDS.

(Continued from page 58.)

Hiram was highly pleased with this letter, and returned the following answer.

*King Hiram to King Solomon.*

"Nothing could have been more welcome to me, than to understand that the government of your blessed father is devolved, by God's providence, into the hands of so excellent, so wise, and so virtuous a successor. His holy name be praised for it! That which you wrote for, shall be done with all care and good will; for I will give order to cut down, and export such quantities of the fairest cedars and cypres trees, as you shall have occasion for; my people shall bring them to the sea side for you, and from thence ship them away to what port you please, where they may lie ready for your own men to transport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn in exchange; as may stand with your convenience; for that is the commodity we Islanders want most."

Solomon was highly pleased with this answer of the Tyrian King, and in return for his generous offers, ordered him a yearly present of 20,000 measures of wheat, and 20,000 measures of fine oil for his household; besides the same quantity of barley, wheat, wine, and oil, which he engaged to give Hiram's masons, who were to be employed in the intended

work of the temple. Hiram was to send the cedars fir, and other woods, upon floats to Joppa, there to be delivered to whom Solomon should direct, in order to be carried to Jerusalem. He sent him also a man of his own name, a Tyrian by birth, but of Israelitish descent, who was a second Bezaleel, and honoured by his king with the title of father; and in 2 Chron. ii. 13, is called Hiram Abbis, the most accomplished designer and operator upon earth, who in Solomon's absence filled the chair as Deputy Grand Master, and in his presence was the Senior Grand Warden, or principal Surveyor and Master of the work.

This inspired master was, without question, the most cunning, skilful, and curious workman that ever lived, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary, founder, or designer, separately or together, he equally excelled. From his designs, and under his direction, all the rich and splendid furniture of the temple, and its several appendages, were begun, carried on, and finished. Solomon appointed him, in his absence, to fill the chair, as Deputy Grand Master; and in his presence, Senior Grand Warden, Master of Work, and general Overseer of all Artists, as well those, whom David had formerly procured from Tyre and Sidon, as those Hiram should now send. The Fellow-Crafts were ordered to be partitioned into Lodges of a certain number, with a Master and Wardens in each, to be duly paid, fed, and clothed, and to take care of their succession. Thus a lasting foundation was laid of perfect harmony, love, and friendship; each knew his pec-

war business and duty, and the grand design was vigorously pursued. The alliance between these wise and learned princes ended only with their lives.

Dius, the historian, tells us, that the love of wisdom was the chief inducement to that tenderness of friendship betwixt Hiram and Solomon; that they interchanged difficult and mysterious questions, and points of art, to be solved according to the true reason and nature of the matter in hand. Menander, of Ephesus, who translated the Tyrian annals, out of the Philistine tongue, into Greek, also relates, that when any of these propositions proved too hard for those wise and learned princes, Abdeymonus, or Abdomenus, the Tyrian, called in the old constitutions Amon, or Hiram Abbif, answered every device that was put to him, 2 Chron. ii. 14; and even challenged Solomon, though the wisest prince on earth, with the subtlety of the questions he proposed.

To carry on this stupendous work with greater ease and speed, Solomon caused all the craftsmen, as well natives as foreigners, to be numbered and classed as follows, *viz.*

1. Harodim, Princes, Rulers, or Provosts, in number,	300
2. Menatzhim, Overseers and Comforters of the people in working that were expert Master Masons,	3,300
3. Ghiblim, Stone-Squarers, Polishers, and Sculptors; and Ish Chotzeb, Men of Hewing; and Benai, Setters, Layers, or Builders, being able and ingenious Fellow-Crafts,	80,000
4. The levy out of Israel, appointed to work in Lebanon, one month in	

three, 10,000 in every month, under the direction of noble Adoniram, who was the Junior Grand Warden,

30,000

All the Free Masons employed in the work of the temple, exclusive of the two Grand Wardens, were 118,600

Besides the Ish Sabbal, or Men of Burthen, the remains of the Old Canaanites, amounting to 70,000, who are not numbered among masons.

Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each; that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed, &c. and the Fellow Crafts took care of their succession, by educating Entered Apprentices.

Thus a solid foundation was laid of perfect harmony among the brotherhood; the Lodge was strongly cemented with love and friendship; every Brother was duly taught secrecy and prudence, morality and good fellowship; each knew his peculiar business, and the grand design was vigorously pursued at a prodigious expense.

*(To be continued.)*

#### TO PATRONS.

The Editor regrets that he could not conveniently publish the 6th No. of the Casket in March or April last, as proposed in November number; but now having commenced the work again, he hopes to be able to continue it regularly every month, until the volume is completed. Companions and Brethren are again solicited to transmit such information, as shall be thought suitable for the work. Masonic Discourses, Orations, Poetry, &c. will be gladly received.

## THE CREATION.

TUNE—*The Beauties of Friendship.*

All nature lay dormant and wrapt up in night,

Till the Great Architect said, "Let there be light."

All nature lay dormant, &c. Till the Great Ar-

chitect said, "Let there be light." The earth in her order was

quickly array'd; The Sun, Moon, and Stars in their order obey'd.

**2** Thus Nature produces by laws most divine,  
The human, the brutal, all after their kind ;  
The insect, the reptile, the ant and the bee,  
In order peculiar to them we'll agree.

**3** The beasts of the field and the fowls of the air,  
The fish of the sea in their language declare,  
The hand of the Artist first form'd them of clay,  
And Time the destroyer will sweep them away.

**4** When man was first formed and brought to the light,  
He beheld with amazement of joy and delight ;  
All nature join'd chorus in chant most divine,  
He bow'd to the East and received the Sign.

**5** Thus man by his wisdom acquired the skill,  
By signs and by symbols the adamant quill,  
By rules of *right reason* his conduct to square,  
And make all his actions with reason compare.

**6** Thus eastward we travel *in search of more light*,  
Till Death, the destroyer, doth darken our sight ;  
Then we rest in darkness, and wait for the sound  
Of Gabriel's trump, to arise from the ground.

**7** Thus death is the *level*, and time is the *line*,  
And justice the *plumb*, which together combine,  
Which *duly prepares us for that LODGE above*,  
*Whose Superintendent and Master is JOVE.*

**8** May we, our dear brethren, be *duly prepar'd*  
To ascend Jacob's ladder and meet our reward ;  
Hold out to the end and ascend the last step,  
And give Father Peter the *password and grip.*

Communicated by Comp. S. D. W. Drown.

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CONDITIONS.

1. The Casket is issued monthly, each number containing 16 octavo pages, and 12 numbers making a volume.
2. The price, if paid on the receipt of the first number, is 60 cts. a volume, or if not paid until the close of the volume, it is 70 cents.
3. Any person, who subscribes and pays for five sets, is allowed 20 per cent discount; and for ten sets the commission is 25 per cent. The Postage must be paid by the subscribers.